292

THE NECESSITY

OF

Divine Revelation,

ASSERTED IN A

SERMON,

Preached at Howard Street Chapel,

SHEFFIELD,

November 18, 1798:

TOGETHER WITH SOME

ACCOUNT OF THE LIFE AND LAST DYING SENTIMENTS

OF THE LATE

Mr. David Greenwood,

SCHOOLMASTER:

AND A

SHORT AND FRIENDLY ADDRESS

TO

Deists and the Professors of Christianity.

BY JOHN REECE.

SHEFFIELD:

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1798.

WHATEVER may have been the reasons given by authors for their publications, I hope I shall be pardoned for mentioning mine, without apology, for appearing in print at this time and on the present occasion.

As circumstances, relating to any individual, or any number of them, however worthy of record or otherwise, are not needful either to the support or overthrow of a good cause, any more than the use or abuse of our common food can be used as an argument for or against its common use; so I had once purposed to have passed over, in silence, any circumstance whatsoever relative to the characteror sentiments of the late DAVID GREENWOOD, well knowing, that in another and far better world, the Scriptures assure us, "that many that are "first here shall be last there, and many that "are last shall be first:" but I have been led to it by a consideration that his dying request was, that the change which he professed to have experienced might be made as public as possible—from which I naturally inferred, "that "he being dead yet speaketh."

Whether what the learned ſay, that funeral ſermons upon chriſtians have been ſubſtituted for the funeral orations upon heathens, be as true as that, now a days, the funeral monuments of ſome chriſtians are inſcribed with their praiſes juſt in proportion as they are paid for, I do not exactly know. I can only aſſure the public, that when applied to, by a written requiſition, ſigned by three perſons, deſiring me to narrate from the pulpit the ſubſtance of my converſation with the deceaſed, I ſtill determined not to preach what is commonly called a funeral ſermon on the occaſion: for, however the ſuppoſed excellencies of Pagans, or even of Chriſtians, have blazed forth to public view, the motto of a Chriſtian muſt ever be—"God forbid that I ſhould glory, ſave in the "croſs of our Lord Jeſus Chriſt, by whom the "world is crucified to me and I unto the "world."

The laſt and leaſt thing remaining to be mentioned, is merely the plan and arrangement of this publication. As I never did preach a written ſermon, it can only be expected that the *ſubſtance* of the preſent one ſhould be printed with fidelity; which I have cauſed to be done according to the beſt of my knowledge and belief. Several other things occurred to me at the time which might have been mentioned, but were purpoſely ſuppreſſed to make way for reading the written converſations between

David Greenwood and myſelf; all which were limited to the uſual time of preaching. Such as it is, I commit it to the world, and to the care of HIM, who beſt knows from what motives and with what views it was firſt delivered and now becomes public. A few hints, relative to David Greenwood's character, conduct and dying ſentiments, having been furniſhed me by a friend, will appear at the end of this preface; and an addreſs, as well to Deiſts as the Profeſſors of Chriſtianity, will cloſe the whole.

JOHN REECE.

" Men may live fools, but fools they cannot die,"

(YOUNG.)

WAS the dying adage of David Greenwood: he often repeated it: and it was his dying wish, that it might be communicated from him to all living.

During the commencement of his sickness, he particularly desired his wife not to mention any thing to him of a religious nature; but after he grew worse, he called her to him, and asked her why she had not spoke to him on serious subjects? She replied, she dared not disobey his own orders. He rejoined, you ought, by all means, to have done it; because, whatever might have been my wish or my expressions, it certainly was your duty to have broke through all for the good of my immortal soul. He afterwards frequently said to her, that he wished it to be made as public as possible (without saying in what particular way)

what "God had wrought" for him, and that if he ſhould ſurvive his preſent illneſs he ſhould eſteem it a ſacred duty openly to avow the whole himſelf.

His brother-in-law, Iſaac Senier, dared not neither, of a long time, mention any thing of a ſolemn nature to him, although he was in the conſtant habits of ſeeing and watching with him. Nor was it until David Greenwood himſelf firſt broke out and inſiſted on being talked to, and acted with as a ſerious and repenting man, that the former dared, or that others were permitted to confer with him on thoſe ſubjects. On all hands, however, it is agreed by all thoſe who heard the general tenor of his laſt converſations during his illneſs, that his mind was completely changed, and that enough was ſaid on his part to authorize them, jointly or ſeparately, to declare to any perſon who may apply to them in private, that David Greenwood did not only actually ſhew great ſigns of remorſe for his paſt conduct, but alſo ſtrongly wiſhed that this his change might be ſeriouſly impreſſed on their minds: they likewiſe concur in ſaying that at the time of his converſation with the Miniſter of Howard-ſtreet Chapel, as well as at ſome other times afterwards, he was in the full poſſeſſion of his reaſon.

The general of his expreſſions to his

ſurrounding friends indicated the deepeſt repentance and remorſe; that all his former philoſophical reaſonings could not then ſupport his mind; in ſhort, that nothing but hope in a dying Saviour could ſupport a dying ſinner.—He further confeſſed that during his life time he often *ſecretly* doubted his own principles; that he had argued for them, more for the ſake of ſome of his pretendedly enlightened friends than from any *very firm* convictions of his own; that after he had been pleading in the ſtrongeſt way *openly* againſt Chriſtianity, his own heart and conſcience were *ſecretly* and frequently afterwards rent to pieces with contrition and remorſe; that the pride of ſupporting thoſe principles had unwarily led him on from ſtep to ſtep, and the ſhame of being thought ſo weak as to be a deſpiſed diſciple of Chriſt was too great, to dare to confeſs him before men. He ſaid, from the firſt, he believed he was ſtruck with death and wiſhed to be reſigned; having ſcarcely a wiſh for life even for the ſake of his own young family, ſo much as for the purpoſe of confeſſing Chriſt publicly himſelf before thoſe very men, whom he feared, would not believe, but even deſpiſe, his dying ſentiments and teſtimony.

It did not only appear that he had changed his ſentiments, but that his heart was changed. After he had been viſited, as above mentioned, by the Miniſter, he ſeveral times profeſſed to have received the joys of ſalvation in a degree

inexpreſſible. Some few days before his death, he remained at one time, for many hours, apparently in a dying ſtate: on recovering himſelf, he expreſſed the feelings he had experienced in ſuch a way that a perſon, of the firſt veracity, who heard him, was completely convinced that nothing but a divine change upon his heart could have produced ſuch ſenſations.

Nothing above mentioned ought to be underſtood to diſparage the character of David Greenwood AS A MEMBER OF SOCIETY—in which character he was always generally and very highly eſteemed. Liberal, frank, open, decent and manly, he might be deemed by many to need no repentance; but on chriſtian principles, which repreſent the heart of the refined moraliſt as well as the abandoned ſinner, as "deceitful above all things, and deſperately wicked." His extenſive influence in this town as a ſchoolmaſter beſpoke the high opinion generally entertained of his profeſſional merit. His firſt defection, in regard to doubting the chriſtian religion, appears to have been cauſed by his aſſociation with men of Arian principles: but it is equally remarkable, that on his laſt bed of ſickneſs he never intimated, in the hearing of any one who attended him (ſo far as has yet tranſpired,) the leaſt deſire even to ſee or ſpeak to any of his former deiſtical companions.

The ſcriptures of truth having left us the example of faithful narration, by ſpeaking more of the faith and hope than of what is commonly called the virtues of its dying worthies; and as it never fails to give a faithful detail of their infirmities; ſo particular attention has been paid to ſay too little rather than too much of the preſent ſubject of this narration, David Greenwood. *

Some other intereſting particulars may, however, be had of the above named perſons, or from the writer of this ſketch,

ROBERT HADFIELD.

Sheffield, Dec. 1, 1798.

* He died in the thirty-fifth year of his age; having been pioufly educated by his father, (a manufacturer, near Halifax, and occaſionally a local preacher in the Methodiſts' connection.) He afterwards embraced the principles (if they may be ſo called) of ſcepticiſm. He doubted many things, but perhaps doubted thoſe things the moſt that are to be found in the Bible. And although he frequently paſſed for a confirmed Deiſt, yet his common ſenſe told him, that any one who poſitively rejects revelation muſt, if he be conſiſtent, be an Atheiſt; but if otherwiſe, he could be no other than

"A ſmart Freethinker—all things in an hour."

POPE.

THE

NECESSITY

OF

DIVINE REVELATION.

First Corinthians, chap. i. *verse* 21.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

TO have a right knowledge of God and of ourselves is as desireable as it is truly valuable. That God should be the teacher, and man the learner, appears the most likely as well as the most reasonable way to attain this knowledge. The Apostle Paul, as a preacher of salvation by Jesus Christ, tells us

in the eighteenth and following verſes of this chapter, that "the preaching of the croſs is to them that periſh, fooliſhneſs; but unto us which are ſaved, it is the power of God:" and that it is written, "I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent." He alſo enquires, "Where is the wiſe?" Where is the ſcribe? Where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world?" And then informs us in the text—"after that in the wiſdom of God the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe."

IN addreſſing you on the important truths here contained, I mean

I. To conſider the account here given of man's ignorance. "In the wiſdom of God the world by wiſdom knew not God."

II. God's gracious and ſuitable way of inſtructing men by preaching.

III. The benefit received by thoſe who learn of God. They are ſaved. "It pleaſed God to ſave them that believe."

I. The account given of man's ignorance. "In the wiſdom of God the world by wiſdom knew not God."—The doctrine here held forth is, "That the wiſeſt men in the world poſſeſs

not nor ever can attain to a proper knowledge of their Creator without divine Revelation." The truth of this doctrine will appear, by considering what men know and how men act when revelation is not their guide; that where men are not guided by it, they must be guided by something without or something within themselves: for it is not likely, or even possible, that one man should guide another, independent of revelation, since that would not only open a way for a thousand difficulties respecting who must the man be that must guide the rest, but any man, to attempt *that*, must prove that he hath a commission from his Maker to be the guide of his fellow creatures; and at the moment he asserts *that* as a principle, from that very moment he pleads for revelation, and that God must reveal his mind *to him* in some way or other.

Nothing without a man can be a better guide than the handy works of his Maker, such as the sun, moon and stars, fountains and rivers, mountains and vallies, trees and plants, comprised with all animate as well as inanimate creation. These things proclaim to him the "ETERNAL POWER AND GODHEAD OF HIS MAKER," but none of them say a word about the pardon of his sins, the sanctification of his heart, or the regulation of his life and conduct; much less can they teach or lead him into any communion with or enjoyment of his Maker, further than merely to a contemplation of the

works of God in creation, confined to a mere ſpan of time, and then leave him to drop into nothing! This being the utmoſt that creation can teach, thoſe who have no other inſtructor muſt, of courſe, be greatly deficient in the true knowledge of God, vile in their affections, and often very licentious in their conduct: my authority, for ſaying ſo, is from that Bible, which, as a Chriſtian, I embrace, and which tells me, that although men had ſuch a knowledge of God as creation could teach, yet that "they glorified him not as God, neither were thankful; but became vain in their imaginations, and their fooliſh heart was darkened. Profeſſing themſelves to be wiſe they became fools," &c. Romans, chap. i, v. 20 and 25. That further, "they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things. Wherefore, God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves; who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen."—I alſo appeal to a wide world, and to every age in the world, as matter of fact, if they do not join to confirm theſe truths: therefore, without revelation "the world by wiſdom knew not God."

If a man muſt be guided by ſomething within himſelf, then every man muſt claim an equal right; for if EVERY MAN muſt not claim ſuch right, then one man muſt be guided by another: and if all men have an excluſive right to be governed only by what is within themſelves; or in other words, "if every man may do what is right in his own eyes," then this becomes a general plea to juſtify themſelves in all they do, both with reſpect to God and man, and amounts to this, that God hath reſigned the reins of government into the hands of his creatures, and man may do as he pleaſeth. And if all men have the ſame equal right to do as they pleaſe, then none are accountable either to God or man for what they do; for who can charge a man as guilty for exerciſing his juſt rights? Such a wretched principle, unworthy of God to allow, and dangerous to man to practice, would be the total deſtruction of civil ſociety, and centre in atheiſm itſelf: for while atheiſm denies the being of a God altogether; he who acknowledges the being of a God, but rejects revelation, only acknowledges ſuch a God as himſelf contrives; which accounts for the fact, that where revelation has not been received, "there have been Lords many and Gods many," and that men have not only worſhipped the creature more than the Creator, but even worſhipped the phantoms of their own brain and the works of their own hands.

Again—Is man only to be guided by what is within himſelf, whether we call it judgment, conſcience or reaſon? Matter of fact declares, that men, in being overpowered by temptation from without, or by inclination from within, do not only act againſt the dictates of reaſon and the accuſations of conſcience, but even prove themſelves vile tranſgreſſors, and without excuſe. How great a proof "that in the wiſdom of God the world by wiſdom knew not God," and that divine revelation ſo infinitely tranſcends every thing of human contrivance, that we may exclaim, "Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he underſtandeth and knoweth me that I am the Lord, which exerciſe loving kindneſs, judgment and righteouſneſs in the earth." Jeremiah, chapter 9, ver. 23, &c.

II. God's gracious and ſuitable way of inſtructing men by preaching comes next to be conſidered. "It pleaſed God by the fooliſhneſs of preaching to ſave them that believe."

By preaching may be underſtood one perſon inſtructing others in things which before they were unacquainted with, or leading them to greater knowledge in the things they are in part acquainted with.

By the preaching of the Apoſtle and his fellow labourers in order to inſtruct their fellow men, I ſhall conſider their authority for preaching, the matter they preached, and their manner of preaching it.

With regard to the preaching of the Apoſtles, their authority appeared in the truth of their doctrine, the harmony of it, and in the evidences by which they gave proof of their divine miſſion.

The truth of their doctrine appeared in their proclamation, that God had fulfilled his own promiſes reſpecting one who was to appear as the MESSIAH OR SAVIOUR OF MEN. God had made great promiſes, as well immediately after the fall of man to the patriarchal world, "that the ſeed of the woman ſhould bruiſe the ſerpent's head," as to the more immediate fathers of the choſen race Abraham, Iſaac, Jacob and David, "of whom concerning the fleſh Chriſt came" reſpecting this ſame perſon. "All the prophets prophesied of his ſufferings, and the glory that ſhould follow:" now when God had fulfilled theſe promiſes and theſe prophecies were accompliſhed, "then was brought to paſs the ſayings that were written," and then were they authoriſed to proclaim to mankind—"To him give all the prophets witneſs, that through His name whoſoever believeth in Him ſhall receive the remiſſion of ſins." Acts, chap. x. v. 43.

The harmony of their doctrine appears in its correſpondence with all that ever had, by divine authority, been taught before. Every type and ſhadow (for ſuch they were) found in the patriarchal rites, and more latterly in the levitical inſtitution, among the Jews, had a glorious accompliſhment in the Goſpel which the Apoſtles preached: for although the Jews particularly had abundance of ſacrifices, yet "it was not poſſible that the blood of bulls and of goats ſhould take away ſins:" Hebrews, chap. x. v. 4. "For the law having a ſhadow of good things to come, and not the very image of the things, could never, with thoſe ſacrifices which they offered year by year, continually make the comers thereunto perfect." Heb. c. x. v. 1. Now as theſe good things were come, the Apoſtle had only to proclaim the fact of the harmony of divine revelation, and to aſſert, that without Chriſt and his Goſpel the patriarchal and Jewiſh œconomies could not have been "made perfect."

The evidences they gave of their divine miſſion were the miracles they wrought. Theſe miracles were of ſuch a nature, done in ſuch a public manner, and ſo often repeated, that they carried their own evidences of being the work of God. Theſe miracles were wrought amongſt the Jews under the Old Teſtament diſpenſation, and by our Lord Chriſt and his Apoſtles under the New Teſtament diſpenſation.

If it ſhould be objected that miracles are

nothing available, except to thoſe who were eye witneſſes of the ſame, and that preachers of this day ought, in order to obtain the ſame credit, to work the ſame miracles, becauſe a man hath no foundation for believing what he doth not ſee with his own eyes; I anſwer this objection two ways—Firſt, ſuppoſe I was to work a miracle this night in the preſence of this congregation, ſuch an one for inſtance as raiſing the dead, giving ſight to the blind, or hearing to the deaf, and that this was done to the ſatisfaction of every one preſent: yet, upon the wretched principle of man's rejecting every thing and every evidence which he hath not ſeen with his own eyes, in that caſe, if this ſame miracle ſhould be related to-morrow, all this congregation might be reproached as hypocrites, deceivers or fools for being deceived, by thoſe who themſelves had not actually ſeen it. I cannot help adding here that Sceptics in religion, are often ſceptics in nothing but religion: they can, without ſcruple, believe many circumſtances reſpecting the affairs of this world, about trade, together with a thouſand other things of which they are convinced they have not, nor ever can obtain, full evidence; nay, they can even believe the conjectures of Philoſophers on the origin of the world itſelf, and *affect to believe them all the more firmly provided none of them are to be found in the Bible.*

I anſwer the objection, ſecondly, by ſaying

that miracles were only wrought when Revelation was first given; when it was enlarged; or when it was given in a more clear way than it had formerly been: and I am bold to say that when we profess either to give a new Revelation or an enlargement of the old one, mankind will have a right to call upon us for the same proofs, by requiring from us the same miracles; but while we only preach such doctrines, to the truth whereof God has already borne witness "by signs and wonders, and divers miracles and gifts of the Holy Ghost according to his own will," Heb. chap. ii. ver. 4. to speak of working miracles in this case, would be as presumptuous in me to profess, as it would be weak and wicked in you to require.

The matter of the Apostle's preaching comes next to be considered. It was "Jesus Christ, and Him crucified for the salvation of men."—Hence one of them declares, "we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God." First Corinthians, chap. i. ver. 23 and 24. And again, "we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus's sake." Second Corinthians, chap. iv. ver. 5. They preached Jesus Christ as a needful, suitable and valuable Saviour: for as man is a fallen creature he is

a transgressor of the law of his Maker, and could he present unto God "thousands of rams or ten thousands of rivers of oil," should he even give "the fruit of his body for the sin of his soul," Micah, chap. vi. ver. 7. all these could not atone for one transgression, or cause one blessing to descend on his guilty head!—Therefore, the Lord Christ, when instructing his disciples respecting the necessity of his own sufferings, says, "Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead on the third day; and that repentance and remission of sins should be preached, in his name, among all nations, beginning at Jerusalem." Luke, chap. xxiv. verse 46. The sufferings of Christ are so needful, as being God's appointed way of salvation, that neither your souls nor mine can be saved from sin, or enjoy one spiritual blessing in time, or in the presence of God for ever, in any other way. May each of us, therefore, seriously consider how much we stand in need of this precious Saviour!

They also preached Christ as a suitable Saviour. As God in our nature, he is able to save. "For great is the mystery of godliness God was manifest in the flesh." First Tim. chap. iii. ver. 16. And as man, he was capable of "suffering for our sins, the just for the unjust, that he might bring us to God." First Peter, chap. iii, ver. 18. As man, he can also sympathize with those who suffer and

are tempted: and as God, he can alſo ſuccour thoſe that are tempted. As he conquered death and roſe triumphant from the grave, "He is able to ſave alſo to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make interceſſion for them." Heb. c. vii. ver. 25. Hence the ſuitableneſs of Chriſt as a Saviour appears, in his taking the ſinner's place, atoning for his crimes, conquering all his foes, and ſupplying all his wants.

Chriſt is valuable as well as ſuitable, being the only Saviour; for he only hath a divine commiſſion: and, for this purpoſe, he came into the world—"neither is there ſalvation in any other; for there is none other name under heaven given among men whereby we muſt be ſaved." Acts, chap. iv. ver. 12. "For other foundation can no man lay than that is laid, which is Jeſus Chriſt." Firſt Corinthians, chap. iii. ver. 11. Therefore, a true conſideration of the evils man is expoſed to, and of the bleſſings he needs of happineſs and holineſs through time and eternity, and that the deliverance from evils, and the enjoyment of bleſſings, are in Jeſus Chriſt alone: I ſay, ſuch a conſideration leads us to view Chriſt, not only as an incomparably valuable Saviour, but that he that doth not embrace this Saviour muſt be miſerable and undone! May we in mercy feel our need of him, ſee his ſuitableneſs, and place our confidence in him

alone, " for him hath God the Father ſealed!" John, chap. vi. ver. 27.

The next in order to conſider is the manner of the Apoſtle's preaching. " By the fooliſhneſs of preaching it pleaſed God to ſave them that believe."

We are not here to underſtand, that either what they preached or their manner of preaching was fooliſh in itſelf, but that it appeared ſo in the eyes of the worldy-wiſe men of that day, who, while they deſpiſed either the doctrine of the croſs or the Apoſtle's way of preaching it, or both together, he juſtly replied, " The fooliſhneſs of God is wiſer than men." Firſt Corinthians, chap. i. verſe 25. And " God hath choſen the fooliſh things of the world to confound the wiſe." Firſt Cor. chap. i. ver. 27. He could alſo reply to a great man, who charged him with madneſs when preaching theſe things, " I am not mad, moſt noble Feſtus! but ſpeak forth the words of truth and ſoberneſs." Acts, chap. xxvi. ver. 25.

The Apoſtle well knew what ſubject he had in hand, and how to ſpeak of it in a rational manner: he preached God's way of ſalvation, and he preached it with ſolemnity and plainneſs, becauſe the concerns of the ſoul are important, and he wiſhed to inſtruct the people without concealing from them any part of the whole " myſtery of godlineſs!" Therefore,

this manner of preaching wants not, neither is now any more than in the Apoſtle's days, dependent upon or adorned by fine and lofty expreſſions. I mean not to deſpiſe good ſpeaking or true eloquence, ſuch as I never did nor perhaps ever may attain, Second Corinthians, chap. x. ver. 10. But that preaching doth not depend upon, neither is it needful to uſe elegant and poliſhed language, in the world's eſteem, either to adorn the Goſpel or to render it beneficial to the ſouls of men: but that the truths of the Goſpel be explained to the judgments, and applied to the conſciences of men, with ſerioufneſs, ſolemnity and plainneſs: for even a moſt learned Apoſtle declares, "We ſpeak not in the words which man's wiſdom teacheth:" but which the Holy Ghoſt teacheth, comparing "ſpiritual things with ſpiritual." Firſt Corinthians, chapter ii. v. 13. We have to addreſs men reſpecting their eternal concerns. For the relief of their ſpiritual miſeries, we propoſe ſpiritual comforts—for their ſpiritual wants, we propoſe ſpiritual ſupplies—and ſpiritual riches, for their ſpiritual poverty: and we endeavour to do this in plain words, which they cannot miſunderſtand, in order, if it were poſſible, to convey into their minds an idea of thoſe things which the ſcriptures every where aſſure us are beyond the power of language to expreſs, wiſhing not TO DISPLAY THE BEAUTIES OF THE ORATOR, BUT THE GLORIES OF THE SAVIOUR,—

This, by the bleſſing of God, we believe to be the moſt likely way to render advantage to their ſouls; this preaching ſtands not in need of man's ingenuity, by way of inſinuation or deception, that it may be the better received: for although it be ſaid, that a bad cauſe needs a good orator, this being the cauſe of truth needs neither a bold threatening language, merely to fill the mind with alarm without enlightening the judgment, or a mild perſuaſive one to win people to embrace it without ſeeing ſomething of its real nature and value;—as the ſame Apoſtle ſays, "My ſpeech and my preaching was not with the enticing words of man's wiſdom, but with demonſtration of the ſpirit and of power." First Corinthians, chap. ii. ver. 4. So we wiſh not to deceive the hearers or entice them to profeſs to embrace the doctrines we preach without embracing them from PRINCIPLE.

III. The bleſſings thoſe enjoy who learn of God;—They are ſaved;—"It pleaſed God to ſave them that believe," next claim our attention.

The perſons ſaved are them that believe.—The nature of believing conſiſts in giving credit, "with the heart," to the tidings and embracing the ſalvation which the Goſpel proclaims: "for, with the heart, man believeth unto righteouſneſs; and, with the mouth,

confeſſion is made unto ſalvation." Romans, chap. x. ver. 10. Therefore, there can be no enjoyment of true religion, ſo as to conſtitute a Chriſtian, except the heart be engaged. If you and I have not our hearts in religion, it is not in us. The cauſe of man's believing is the powerful, as well as merciful, influence of the Spirit of God. It can be derived from no other, becauſe in embracing the Goſpel, man acknowledges that he receives pardon as a vile tranſgreſſor, and bleſſings as an unworthy creature. Truths ſo directly oppoſed to the proud and ſelf-righteous nature of man, that the Scriptures declare faith to be by the greatneſs of the power of God, and that "we believe according to the working of his mighty power." Eph. chap. i. ver. 19. The effect of believing is found in the perſon's experience, in his life, and in his expectation. He experiences a joy which he never could attain in any other way. He lives to the glory of God, on new principles; and hopes for heaven upon promiſes, infallible as the nature of God, and as firm as his throne! which leads to a conſideration of the ſalvation the believer enjoys.

This ſalvation is a deliverance from evil, and an enjoyment of good. A deliverance from ſin in the guilt, love, practice and puniſhment of it. For when the charge of ſin is brought home to a ſinner's conſcience, he becomes alarmed and begins to ſeek relief: but in all the various ways he takes, he finds not

peace of mind; neither can he find it but only in the ſalvation proclaimed in the Goſpel.

"In vain the trembling conſcience ſeeks
"Some ſolid ground to reſt upon;
"With long deſpair, the ſpirit breaks,
"Till we apply to Chriſt alone."

WATTS.

When the ſoul hath thus a diſcovery of ſalvation in that "fountain opened for the houſe of Judah, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs," Zech. chap, xiii. ver. 1. and embraces the ſame: the man not only forſakes ſin, becauſe he dreads the conſequences that follow it, but he ſees it in its own odious nature as rebellion againſt God, as defiling the ſoul; but, above all, he avoids the practice of it, becauſe he loathes it as bringing the greateſt degree of unhappineſs to his own mind. He rejoices in that truth, "Sin ſhall not have dominion over you, for ye are not under the law but under grace." Romans, chap. vi. ver. 14. In Chriſt the believer ſhall for ever be ſaved from the puniſhment of ſin, and be enabled to join in that ſong, "Worthy is the Lamb that was ſlain to receive power,

and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing." Revelation, chap. v. ver. 12.

Believers in Jeſus Chriſt are ſaved from the world: from the follies, faſhions, friendſhip, and fate of it. What awful work the follies and faſhions of the world make with many! "The friendſhip of the world is enmity with God," James, chap. iv. ver. 4. "and the earth alſo, and the works that are therein, ſhall be burned up." Second Peter, chap. iii. ver. 10. However men may think themſelves ſafe from danger in following the world, and in ſeeking ſatisfaction in this world as their only portion, yet it will be one day found, THAT SALVATION FROM THE WORLD is truly valuable! How comfortable is this truth to a child of God! that "our Lord Jeſus Chriſt gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God the Father." Gal. ch. i. ver. 3 and 4.

Satan is the great adverſary of mankind, and ſinners are "taken captive by him at his will." Second Timothy, chap. ii. ver. 26. Believers in the Son of God are ſaved from his power, his company, his work, and his wages.—Think ſeriouſly how awful to join him in rebellion againſt God, and at laſt to be his companion in ſuffering! May God in mercy ſave us from his work, as well as from his company and wages!

The enjoyment of good is in this ſalvation. In it we enjoy friendſhip with God, fellowſhip with ſaints, and are heirs of glory. For, "being reconciled to God by the death of his Son," Romans, chap. v. ver. 10. we are "no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God," Epheſians, chap. ii. ver. 19: and "if children, then heirs: heirs of God and joint heirs with Jeſus Chriſt, if ſo be that we ſuffer with him, that we may be alſo glorified together." Romans, ch. xviii. ver. 17. This is a ſalvation honourable to God to beſtow, and meet for man to enjoy.

In a word, God is pleaſed to ſave the believer "to the uttermoſt." Hebrews, chap. vii. ver. 25. Satan and wicked men are much diſpleaſed, and always manifeſt their diſpleaſure, when God converts a ſinner, and brings him to embrace the Goſpel to the ſalvation of his ſoul: and while it ſtands recorded, that there is enmity between "the ſeed of the woman and the ſeed of the ſerpent," Gen chap. iii. ver. 15. and that "they that are born after the fleſh perſecute them that are born after the ſpirit." Gal. chap. iv. ver. 29. Satan will always manifeſt his wrath;

"While the wide world eſteem it ſtrange,
"Gaze and admire, and hate the change."

WATTS.

Nevertheleſs, God is pleaſed to ſave them; and, in their ſalvation, he accompliſhes his own purpoſes, fulfils his own promiſes, carries on his own work, and ſaves them for his own glory, as it is written, "This people have I formed for myſelf, they ſhall ſhew forth my praiſe." Iſaiah, chap. xliii. ver. 21.

Angels rejoice in the ſalvation of men: for "there is joy in the preſence of the angels of God over one ſinner that repenteth." Luke, chap. xv. ver. 10. Saints are glad in the mercy of God being made known to others; and the ſinner, ſaved by grace, exults in the contemplation of his own deliverance, and in the proſpect of enjoying eternal glory in the preſence of God—

"While Saints and Angels join to ſing
"The growing empire of their King."

WATTS.

Oh! Thou Eternal Spirit! apply, for I cannot, thine own truth unto the hearts of men! May we breathe thy divine influences into our immortal ſouls! "Take of the things of Chriſt and ſhew them unto us!" Fulfil thy gracious office by leading us into the knowledge of him, "whom to know is life eternal!"—AMEN.

HYMNS

SUNG ON THE OCCASION.

101—BOOK I.

"Who can deſcribe the joys that riſe," &c.

138—BOOK II.

"This is the word of truth and love," &c.

131—BOOK II.

"Let everlaſting glories crown," &c.

WATTS.

For the satisfaction of the Persons, who have subscribed their Names to the written Requisition just now read, as well as of others who may desire it, and in order to keep as near the truth as possible; I have drawn out, in writing, the substance of the Conversations which passed between the late David Greenwood and myself, both in the time of his health and of his last sickness: which I will now take the liberty to read.

THE first time I ever saw David Greenwood, to my knowledge, was on the 7th of December 1797, at Isaac Senier's house in Sycamore Street: being engaged in religious conversation with the latter, a person came into the room, having a number of quills and pens in his hand: By his manner of entrance and salutation, I conceived he was well acquainted with the family, but whether as a relation or friend I did not know.

He had not long been ſeated, before our converſation turned upon the principles of chriſtianity. At firſt he appeared rather to propoſe ſome difficulties, which, he ſaid, might be in the way, than to gainſay the doctrines; but I ſoon found I had to do with one who was more than a ſerious enquirer; he was even a ſenſible diſputant.

After a while, he ſaid, You have the advantage of me, as, I ſuppoſe, you knew of my coming here. I replied, I can have no advantage on that ground, as I did not, nor do I now know, either you or your principles.

We again reſumed the ſubject upon the diſtreſſes and ſufferings of mankind, which he endeavoured to account for and alleviate on deiſtical, and I, on chriſtian principles.

He at length ſaid, He ſhould like to diſcourſe with me at ſome future time, when both of us might be better furniſhed with arguments. I told him, I did not expect EVER to be better prepared; as I had only the ſame truths to plead and the ſame Bible to refer unto, and that as chriſtianity did not depend on me for ſupport, ſo I depended upon it both to ſupport itſelf and me.

Thus ended a converſation, carried on in the moſt friendly way and in mutual good humour, leaving both of us, for aught I know, as firmly riveted in our reſpective ſentiments as when we firſt met.

I do not remember to have had any further particular conversation with him on these subjects until his last illness. It was early on the morning of the 2d of November, 1798, that Isaac Senier came to my house, and told me, that his Brother Greenwood desired me to visit him, and that he appeared much changed in his principles. I answered, that I would wait on him at any future hour he might appoint (it being so very short a distance;) which I did a few hours afterwards, in consequence of a message brought me by his son. Being introduced into his room, by his wife, I only found another person present, who remained during the whole of our conference, to whom the following Narrative has been twice read, and by him declared to be a fair and just one, but whose name is, at his own request, herein suppressed. *

As I approached David Greenwood's bed, he put out his hand and said, "I sent for you, and am glad to see you." I replied, "I am

* The desire of the above mentioned witness has been complied with, because he thought it sufficient to have been publicly mentioned by name at the time these Conversations were read from the pulpit of Howard Street Chapel. Further particulars respecting the conduct of this person, on this occasion, may be had by applying to John Bennet, Robert Hadfield or Thomas Dunn, who have been acquainted with the circumstances relative thereto.

glad to ſee you, and although I feel for your affliction, yet I am glad if you have begun to think ſeriouſly on thoſe things which I believe to be important." After deſiring me to ſit down, and a pauſe of a few moments, he began to ſpeak of the falſity of Deiſm, and to lament both his own principles and practice, adding, that he believed religion was the only thing to comfort the mind in time of affliction, and pathetically confeſſing that morality of conduct and happineſs are to be found amongſt ſuch Chriſtians as appear to poſſeſs the power of religion.

I then told him, I thought there was not one Atheiſt or Deiſt ſo eſtabliſhed as to have no forebodings leſt they ſhould be deceived. "With reſpect to myſelf," returned he, "although I have often argued for Deiſm I always afterwards had ſevere reflections." I ſaid, When Chriſtianity and Deiſm were the ſubjects in diſpute, it ought to be well conſidered what was to be our rule of judgement in finding out the truth. Whether, that which we ourſelves thought concerning ourſelves and God, or whether it was not more natural, as well as neceſſary, that God ſhould give us an account of himſelf and us by revelation ſome way or other: for even wiſe men differ, without pretending, except by mere conjecture, to inform us (if they exclude divine revelation) how, when, or for what purpoſe, the world was made, or what will be hereafter; but the

Bible informs us of these things, and also clearly tells us the designs of our Creator in his works.

To this he answered, "God must have a design in creation more than merely the small affairs which exercise his creatures in this short life." He added, "It is a most gloomy thought to think of becoming nothing."

In telling him, That Deism could not discover to a man, either whether he must exist hereafter at all, and if he did exist, Deism could not inform him what or where he must be, he exclaimed, "As for Deism, it is vain, it is Atheism itself; but you know it is hard work for one's pride to come down to confess these things." He then repeated a sentence from Voltaire, where the author, speaking of the works of nature, and having occasion to mention the name of God, added, "IF THERE BE ANY GOD." "Such a sentence, from such an author"—continued David Greenwood—"gave me to see how nearly Deism and Atheism are connected." I then mentioned, That I found myself in a world surrounded by numerous species of creatures, none of whom could give Being to themselves; so neither could man, although placed at the head of creation, give at first a Being to himself: and that he being exposed to innumerable sorrows and sufferings which he could not avoid, it was in the Bible alone that he found an account when and how the world was made, when

and by what means ſin and ſorrow entered into it, and by what means both are to be purged from it, through the Lord Jeſus Chriſt as God in his nature, undertaking the ſtupendous work of redemption, and pointing out a glorious inheritance beyond the grave to every believer in the Redeemer's name. I further aſſerted, that although numerous attempts had been made by Deiſts to prove contradictions or inconſiſtencies in the Scriptures, yet that they had not, at leaſt to my knowledge, fairly proved it to be falſe in any one point. To this he replied, "That it was not eaſy to prove contradictions in Scripture, even if there were any, without being well acquainted with all things and circumſtances to which each part related."

I then obſerved, That although he or myſelf had a right to embrace what religious ſentiments we pleaſed without being accountable to our fellow creatures, yet that we had not the ſame right without being accountable to God, and that I did not hope for the ſalvation of any but through our Lord Jeſus Chriſt. I alſo told him, that I knew what it was to lay on a ſick bed, likely in my own apprehenſion to die and leave a wife and ſmall family behind, and that my only conſolation then was in God, as a God of providence, to provide for thoſe I might leave behind, and that I hoped for glory through the ſame Saviour I was ſpeaking of to him. He exclaimed, "Theſe are comfortable thoughts, and even if Chriſtianity

be a delusion, it is a comfortable one; but I now believe there is no salvation but in Jesus Christ, and if I should be spared, I hope I shall not be ashamed of his religion, nor of coming to the Chapel with my family. The excuse I thought I had for spending Sundays as I did in general, was that I thought it for the benefit of my health after being so much confined, but I hope it will not be so hereafter: I have been it is true several times at your Chapel, and was once so forcibly struck with an observation in one of your sermons, that it never left me: you said "The truth and force of certain doctrines appeared in their describing the feelings of the heart of man, and that the enmity of his heart always manifested itself whenever they were preached;" and concluded he, "SO I FELT." He further acknowledged, that revelation describes the feelings of the heart of man either in receiving or rejecting it.

We then entered into the doctrines of the spiritual nature of the soul, the incarnation of the Son of God, and the resurrection of the body, as he observed, that these doctrines had often perplexed him. After speaking on them a little, I said, "Although I cannot fully explain them, yet considering the nature and power of God, and that these are revealed truths, honourable to God and suitable to me, I rest satisfied and have glorious hopes from the same." I then prayed with him, and rose to

depart, fearing left I ſhould make my viſit too long for his ſtrength; but he held me by the hand for ſome time, ſaying, He wiſhed to open his mind farther in relating ſeveral things to me. One particular he did mention: and, after ſome little more converſation, in which he appeared fully ſatisfied, both with regard to the truth and importance of chriſtianity, and ſeemed particularly deſirous to enjoy its bleſſings, I again roſe to depart, when he aſked me to repeat my viſit, which I promiſed to do if he continued equally capable of converſation: on this we parted, and I ſaw him no more.

I will juſt add, that from the converſation I had with him, as well as from various teſtimonies I received from others, I do believe that, by the ſovereign grace of God, he became a repenting prodigal, and died a chriſtian.

J. R.

A

SHORT AND FRIENDLY

ADDRESS

TO

THE DEISTS OF SHEFFIELD.

FELLOW MEN!

AS such, I wish not to treat you with disrespect, or act towards you in a spirit of persecution, for your principles, any more than I wish to receive such treatment at your hands; neither do I mean to compliment you as if I believed that the wisdom of man were equal to the wisdom of God, or with the re-

velation that God hath given: nor did I ever entertain a thought of addreſſing you from the preſs but as connected with this publication; and, particularly, becauſe it hath been reported, that ſome of you had entertained doubts that ſome facts which I had ſtated, relative to my converſations with the late David Greenwood, were either not exactly true, or might have been miſunderſtood or exaggerated.

Therefore, in publiſhing theſe things, I lay before you a ſtatement of facts, ſupported by ſuch evidences (of which, however, but a part are here ſelected) and confirmed by ſuch witneſſes, that, I am perſuaded, if the like were adduced on your part, in proof of any circumſtance relative to manufactory, commerce, &c. you would think yourſelves entitled to credit, and that it would be uncandid in me to refuſe it.

Should you think, that the great change which took place in the mind of the deceaſed, before his death, was neither from divine impulſe, the power of argument or the force of revealed truth, but from a weakneſs which fell upon his powers during his laſt illneſs——I would ſay, even on ſuch principles, that as I do not know any of you, who profeſs to be wiſer or ſtronger than he had been, it is but fair to infer, that you may become as weak as he did. If you further attribute it merely to the changeableneſs of man, yet, as he did, ſo may not you alſo change? But how awful,

if you ſhould experience the ſame change of ſentiment, without poſſeſſing the ſame hope which he profeſſed to do in a dying hour.

If, in this large manufacturing town, it be thought that time is well employed when hours, or even days, are ſpent in the contrivance of a new article, or even of a new faſhion—how much more neceſſary that you and I ſhould think ſeriouſly of that period which puts an end to all our preſent engagements by death, and uſhers us into a WORLD entirely new! Compare the Scripture idea of "a hope full of immortality," to the gloomy thought of dropping into nothing, to the perplexing one of being you know not what or where, or to the heart-rending truth that you are going to appear before your Maker to render an account of all thoſe actions, which, upon your own principles, have been in this life founded upon no law but that of your own conceptions and your own ſelf-will! For although you and I are not accountable to each other for our own principles merely, believe it not that we are unaccountable to God! And however ſome philoſophers may affirm, that ſorrow or joy, at a dying moment, are no more than fancies, yet they never could remove that ſtubborn thing FACT in order to alleviate the one or rob the poſſeſſor of the other.

How often do men experience ſorrow, which human prudence could not avoid, hu-

man courage meet undaunted, or human contrivance release from? How often this may have been the case with any of you I do not know, and whatever may be your thoughts respecting David Greenwood, consider a few facts. He was sorrowful; Deism did not, because it could not remove that sorrow. He professed to embrace the salvation revealed in the Bible and to find gladness: now, if you will only favour me with a little patience and attention, I will give you my real sentiments on the sudden transition which passed upon his mind.

I believe an antient truth has been verified, that "the wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit." And I believe of him what a preacher of Christianity once said of himself, that "for this cause he obtained mercy, that in him first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." And what a blessing, if the thoughts of David Greenwood's having obtained mercy should inspire your hearts in moments of desperation, when your own principles cannot support you, to cast yourselves on the promise of that Saviour, who hath said, "Him that cometh to me I will in no wise cast out!"

I wish, "in meekness, to instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." It is not my word, but what I believe to be the word of God, which proclaims, "Thus saith the Lord of Hosts, Consider your ways."

Believing, as I do, the truths I preach to be important; while I address your rational powers, in the language and temper of friendship, I mean to make no other apology for this address, than that I do it in what I believe to be faithfulness to God and to my own conscience. Should you reject it either in anger or ridicule (which God forbid!) yet I am conscious I have acted with a view to your good: and should God bless it to one soul, and I know he can, because "although the weapons of our warfare are not carnal, yet they are mighty through God to the pulling down of strong holds:" I repeat, should God so bless it, that soul will enjoy the benefit; and may God enable me to give him the glory!—AMEN.

J. R.

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Believing, as I do, the truths I preach to be important; while I admire your rational power, in the language and temper of friendship, I mean to make no other apology for this address, than that I do it in what I believe to be faithfulness to God and to my own conscience. Should you regard it either in anger or ridicule (which God forbid!) yet I am conscious I have acted with a view to your good; and should God bless it to one soul, and I know he can, because "although the weapons of our warfare are not carnal, yet they are mighty through God to the pulling down of strongholds;" I repeat, should God to bless it, that soul will enjoy the benefit; and may God enable me to give him the glory!—AMEN.

J. R.

A

SHORT AND FRIENDLY ADDRESS

TO

The Professors of Christianity.

FELLOW PROFESSORS!

AS such I must infer, that you acknowledge and approve of the Bible: for only in that book have we a clear account of the Author, the nature, or the blessings of Christianity. But it can only be by embraceing the truths of the Bible that we can justly lay claim to the name, know the nature, or enjoy the blessings thereof. Let us, therefore,

abide by our principles; for ſhould any of us ſuppoſe that we have a ſufficient guide for doctrine or practice, either without or within ourſelves, independent of the ſcriptures, we ſhall err in ſo doing, and ſtumble like thoſe who "hewed out to themſelves broken ciſterns that could hold no water." Now, as the Apoſtle declares, "God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel," Romans, chap. ii. ver. 16. and again, "Should we or an Angel from Heaven preach any other Goſpel unto you than that which we have preached unto you, let him be accurſed," Galatians, chap. i. ver. 8.—ſo let us beware of every light that cannot appeal and ſubmit to the "law and to the teſtimony," ſince ſhould we either profeſs or give place unto them which do profeſs to be "wiſe above that which is written," we alſo, like them, may "become fools," and, by forfeiting thereby the title to the name of Chriſtian, the Deiſts ſhould claim us as being of their party.

Be careful, alſo, that you do not reject a part of the Bible becauſe you conceive it to be above your reaſon, or that you do not know how God can be juſt if it mean as it ſpeaks: for ſhould you do ſo, a Deiſt might reply, that he rejects the whole on the ſame principles that you reject a part; and that you ſet up reaſon for a judge as well as he. By denying, therefore, a part of the Bible, you leave yourſelf no ground to ſtand upon; and, by ſetting

reaſon in any ſenſe againſt revelation, you will make it manifeſt, that you are Chriſtians merely by name, and thus find yourſelves among the Deiſts before you are aware. How many, who from ſuch beginnings, are now amongſt the profeſſed Deiſts, I muſt leave to thoſe who are beſt acquainted with their former or preſent profeſſion; but I fear there are not a few.

I mean merely now to lead your minds to conſider ſome few of the leading features of Chriſtianity.

Should you be aſked, what you believe reſpecting the God you worſhip, or the Perſon whoſe name you bear; if you keep to Bible truth, you may reply, that you worſhip that Covenant Jehovah, into whoſe name you were baptized, "the Father, the Son, and the Holy Ghoſt;" and "that theſe Three that bear record in Heaven are One:" that "the word was made fleſh," and "in this was manifeſted the love of God toward us, becauſe that God ſent his only begotten Son into the world that we might live through him:" and that, "while we were yet ſinners, Chriſt died for us," and "hath redeemed us from the curſe of the law, being made a curſe for us." As to what may be ſaid about any of theſe things being contrary to or above human reaſon, it is quite beſide the mark and foreign to the ſubject: becauſe this is the account given

in that book which teaches Christianity, not only in the few texts above cited, but which runs through and forms the sum and substance of that revelation which God hath given to man: and it is of the least possible consequence whether men conceive of Christ as being a little God, a great Angel, or a good Man, if they believe him not to be the true God and eternal life; since his divinity and atonement form the very basis of Christianity. To give up, or even to oppose these truths, is often the first step taken towards Scepticism and Deism by those who at length give proof, that not being built on "the foundation laid in Zion" they seek rest in one "refuge of lies" after another until they finally (if Grace prevent not) sink into Atheism itself.

Respecting the doctrine of human depravity, it may suit a Deist to plead for the dignity of human nature as if man had never fallen, because on that ground only can he fairly attempt to establish the infallibility of human reason; but if a man professing Christianity either deny or give up that doctrine, no doubt some Deist would remind him that it is written, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good—no—not one," Romans, chap. iii. ver. 12: and Christians who believe this truth might also remember, that every day proclaims man to be a sinner and a sufferer. Christians and Deists would, there-

fore, join in ſuppoſing, that ſuch a man at leaſt either did not know or did not believe his Bible, and it is eaſy to infer which of them would claim him as one of their party.

From a view of human depravity we are led to conſider the way of ſalvation for the guilty depraved ſinner: for however morality of conduct, and honeſty between one man and another, are beautiful and uſeful, it is impoſſible for a Chriſtian to plead either his own moral or religious duties for his acceptance with or juſtification in the ſight of God; for "that no man is juſtified by the law in the ſight of God is evident," Galatians, chap. iii. ver. 11. ſince alſo "if righteouſneſs come by the law, then Chriſt is dead in vain." Galatians, chap. ii. ver. 21. The Chriſtian being then "juſtified freely by his grace through the redemption that is in Jeſus Chriſt," Romans, chap. iii. ver. 24. therefore, "to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs," Romans, chap. iv. ver. 5. and, of courſe, the moment a man pleads for ſalvation by works, that moment he rejects ſalvation on chriſtian principles; and, by pleading for good works as meritorious, he oppoſes revelation as much as by pleading for human wiſdom as a ſufficient guide; ſo that he that wiſhes to have no ſhare with a Deiſt, muſt avoid joining him in oppoſing the truth of God.

Think ſeriouſly of that important and precious doctrine of the influence of the Spirit of God on the hearts of men; ſince it is by that divine influence that we repent and believe in Chriſt for ſalvation, and have that "hope which maketh not aſhamed," for it is written, "I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplication, and they ſhall look upon me, whom they have pierced, and mourn." Zechariah, chap. xii. ver. 10. Hence being "riſen with him through the faith of the operation of God," Coloſſians, chap. ii. ver. 12. and "being juſtified by faith we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs by faith into this grace, wherein we ſtand and rejoice in hope of the glory of God." Romans, chap. v. ver. 1 and 2. Now ſhould a profeſſor of Chriſtianity ever make a conceſſion that he believes not this doctrine, perhaps ſome Deiſt might remind him that it ſtands written, "If any man have not the ſpirit of Chriſt, he is none of his," Romans, chap. viii. ver. ix. and by ſuch reply ſilence at leaſt his pretenſion to true Chriſtianity.

It is our privilege that we cannot juſtly be accuſed of denying holineſs or good works: for although we make neither of them our foundation for ſalvation, yet as without holineſs "no man ſhall ſee the Lord," Hebrews, chap. xii. ver. 14. ſo we ſee them beautiful

and find them useful when springing from faith in Christ; and we depend on the promise and power of God to carry them on, for he hath said, "I will put my fear in their hearts that they shall not depart from me," Jeremiah, chap. xxxii. ver. 40. and "we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Ephesians, chap. ii. ver. 10. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame, before him in love." Ephesians, c. i. ver. 4. Now if the conduct of professors, or even ministers of Christianity be unhappily found practically opposed to this, either by committing acts of injustice to their fellow men, by blaspheming the name of God, or neglecting his worship, by the gratification of their carnal lusts and pleasures, or, in other words, by following "the pomps and vanities of this wicked world, and the sinful lusts of the flesh," the very revelation, which such profess to believe, proclaims concerning them, "they profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Titus, chap. i. ver. 16.

Christianity needs not either our faith, experience or practice to prove it true in itself, yet it is only by these we can prove that we

are true Christians: these things being so closely connected with each other, as well as with Christianity, where they are either rejected or denied such professors have "neither part nor lot in this matter, Acts, chap. viii. ver. 21. and are Christians only in name.

You, to whom the Gospel hath come not "in word only, but also in power," First Thessalonians, chap. i. ver. 5. be not alarmed at what is called the spread of Infidelity or profession of Deism. All men, by nature, are strangers to God, and "there is none that understandeth, there is none that seeketh after God," Romans, chap. iii. ver. 11. so that where Christianity hath been, or is now professed, without a regenerating change of heart, if such professors fall away, "nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his;" and "let every one that nameth the name of Christ depart from iniquity." Second Tim. chap. ii. ver. 19. "They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us: but they went out that they might be made manifest that they were not all of us." First John, chap. ii. ver. 19.

Let us rejoice in the promise, that the stone cut out "without hands shall become a great mountain, and fill the whole earth," Daniel, chap. ii. ver. 35. remembering that "it is not

by might nor by power, but by my ſpirit, ſaith the Lord of Hoſts." Zechariah, chap. iv. ver. 6. The King of Zion hath all power in heaven and earth in his hands, and he can bring a Deiſt trembling to his feet: therefore, let our converſation be as becometh the Goſpel of Chriſt, remembering that there is "a crown of righteouſnes awaits all thoſe who love his appearing."

J. R.

THE END.

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